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فِقه

المكتب التعاوني للدعوة وتوعية الجاليات بالربوة

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بسم الله الرحمن الرحيم

Merits of knowledge

(يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ) (المجادلة:11)

"Allah will exalt those who believe among you
and those who have knowledge to high ranks."
(*Surat* al-Mujadalah: 11)

(وَقُلْ رَبِّ زِدْنِي عِلْمًا) (طه:114)

"And say: 'My lord! Increase me in knowledge.'"
(*Surat* Taha:114)

Abu-Hurayrah reported that the Messenger of Allah (**r**) said:

"من سلك طريقاً يلتمس فيه علماً سهل الله له به طريقاً إلى الجنة" (رواه مسلم)

"A person who follows a path for acquiring knowledge
Allah will make easy the passage for paradise for him."
(Collected by Muslim)

Sunan al-Fitrah

(Acts that Correspond to Human Nature)

§ *Sunan al-fitrah:*

§ 'A'ishah reported that the Messenger of Allah (r) said:

§ "عشر من الفطرة قص الشارب وإعفاء اللحية والسواك واستنشاق الماء وقص الأظفار وغسل البراجم ونتف الإبط وحلق العانة وانتقاص الماء قال زكرياء قال مصعب ونسيت العاشرة إلا أن تكون المضمضة" (رواه مسلم)

"Ten are of the *fitrah*, trimming the mustache, letting the beard grow, using the *siwak*, sniffing water into the nose, clipping fingernails, washing in between the fingers, removing hair from under the arms, shaving pubic hair, cleaning private parts with water." The narrator said, "I forgot the tenth, but it could be rinsing the mouth." (Collected by Muslim)

Œ *Siwaak* (brushing teeth)
• Shaving pubic and underarm hair
Ž Circumcision
• Trimming mustache and letting beard grow
• Clipping fingernails & toenails
' General tidiness

Toilet Manners

Œ *Du'aa'* before entering:

§ "اللهم إني أعوذ بك من الخبث و الخبائث"

"Allaahumma innee a'oothu bika minal-khubuthi wal-khabaa'ith" (O Allah, I seek refuge in you from the filth and filthy).

• Concealment
Ž Should not face the *qiblah*
• Squatting
• Avoiding splattering
' Avoiding conversation
' Avoiding prohibited places
" Cleaning method

• Using left hand.
, Removing with water (*istinjaa'*), and / or removing with dry material (*istijmaar*).

” *Du’aa’* after leaving:

§ "غفرانك" "*Ghufraanak*" (O Allah, i seek your forgiveness).

• Entering with left foot & leaving with right foot

Tayammum
(Purification Made with Clean Earth)

Œ Allah (I) says in the Quran*:*

§ ﴿وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لاَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّباً مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾ (المائدة:6)

“But if you are ill, or on a journey, or one of you comes from relieving himself, or you have been in contact with women (sexual intercourse) and find no water, then make *tayammum* with clean earth and wipe therewith your faces and hands. Allah does not want to place you in difficulty, but he wants to purify you, and to complete his favour on you, that you may be grateful.” (Al-Maa’idah:6)

• Cases when *tayammum* is allowed:

• Cannot find water.
‚ Not enough and is needed for drinking.
ƒ Harmful to a person (injured or very sick).
„ Very cold and cannot heat.

§ Note: *Tayammum* takes the place of *ghusl* or *wudoo’.*

Ž How *tayammum* is made:

• Use clean soil that covers the earth (dirt, sand, dust, etc..)
‚ *Neeyah* (intention) to attain *tahaarah.*
ƒ *Sunnah* to say: "بسم الله" *"bismillah"*
„ 'Ammaar ibn Yaser said:

§ "فضرب النبي صلى الله عليه وسلم بكفيه الأرض ونفخ فيهما ثم مسح بهما وجهه وكفيه" (رواه البخاري ومسلم)

“The prophet (r) stroked the earth with his hands, blew in them, then wiped his face and hands with them.” (Collected by Al-Bukhaari & Muslim)

§ Note: Wipe left hand on right hand up to the wrist, then right hand on left hand up to the wrist.

… *Sunnah* to blow on them if the earth is dusty.

- Acts that invalidate (break) *tayammum:*
- Anything that breaks *wudoo'* or *ghusl.*
- If water becomes present and could be used.

Al-Adhaan & al-*Iqaamah*
(Calls for *Salaah*)

Œ Islamic ruling on *adhaan & iqaama:*

§ *Fard-kifayah* (collective obligatory duty): It is sufficient if this duty is performed by some in the community. If not, then the whole community has sinned.

- Merits of al-*adhaan:*

§ Abu Sa'eed al-Khudri said: i heard the Messenger of Allah (**r**) say:

§ "لا يسمع مدى صوت المؤذن جن ولا إنس ولا شيء إلا شهد له يوم القيامة" (رواه البخاري)

"No one hears the most distant voice of the *mu'adhdhen,* whether *jinn,* human beings or any other creation, but shall be a witness for him *yaumul-qiyama* (the day of resurrection)." (Collected by Al-Bukhaari)

Ž How *adhaan* is made:

• "الله اكبر الله اكبر" *"Allahu akbar, Allahu akbar"* (Allah is the most great, Allah is the most great)

‚ "الله اكبر الله اكبر" *"Allahu akbar, Allahu akbar"* (Allah is the most great, Allah is the most great)

ƒ "أشهد أن لا اله إلا الله أشهد أن لا اله إلا الله" *"Ash-hadu alla ilaha illa*-Allah, *ash-hadu alla ilaha illa*-Allah*"* (I testify that none has the right to be worshiped except Allah), (I testify that none has the right to be worshiped except Allah)

„ "أشهد أن محمداً رسول الله أشهد أن محمداً رسول الله" *"Ash-hadu anna Mohammadan rasool-ullah,ash-hadu anna Mohammadan rasool-ullah"* (I testify that Mohammed is the Messenger of Allah), (I testify that Mohammed is the Messenger of Allah)

… "حيَّ على الصَّلاة حيَّ على الصَّلاة" *"Hayyah 'alas-salaah, hayyah 'alas-salaah"* (Hurry towards *salaah*, hurry towards *salaah*)

† "حيَّ على الفلاح حيَّ على الفلاح" *"Hayyah 'alal-falah, hayyah 'alal-falah"* (Hurry towards success, hurry towards success)

‡ "الله اكبر الله اكبر" *"Allahu akbar, Allahu akbar"* (Allah is the most great, Allah is the most great)

ˆ "لا اله إلا الله" *"La ilaha illa*-Allah*"* (None has the right to be worshiped except Allah)

§ Note: This is added for *Fajr* prayer after *"hayyah 'alal-falah"*

§ "الصَّلاة خيرٌ من النوم   الصَّلاة خيرٌ من النوم"

"As-salaatu khairun minan -naum, as-salaatu khairun minan -naum" (*Salaah* is better than sleep, *salaah* is better than sleep)

- Repeating the *adhaan* with the caller:
- It is preferred to repeat the *adhaan* with the caller.

§ Note: Except for *"Hayyah 'alas-salaah"* & *"Hayyah 'alal-falah"* one should say:

"لا حول ولا قوَّة إلا بالله" *"La hawla wa la quwata illa billah"* (There is no power nor ability except by Allah).

- *Du'aa'* after *adhaan:*
- Jaber reported that the Messenger of Allah (r) said:

§ "من قال حين يسمع النداء اللهم رب هذه الدعوة التامة والصلاة القائمة آت محمدا الوسيلة والفضيلة وابعثه مقاما محمودا الذي وعدته حلت له شفاعتي يوم القيامة" (رواه البخاري)

"Whoever says when he hears the *adhaan, 'Allahumma rabba hadhi-hid da'wa tit-tam-mati wa-salaatil qa-imati ati Mohammada nil waseelata wal fadeelata wab 'ath-hu maqamam mahmuda nil-ladhi wa'ad-tahu* (O Allah, Lord of this perfect call and established *salaah*! Grant Mohammed intercession (to you) and honour, and raise him to the position of praise on the day of judgement, which you promised him),' He becomes eligible for my intercession on the day of judgement." (Collected by Al-Bukhaari)

, Anas ibn Malik reported that the Messenger of Allah (r) said:

§ "الدعاء لا يرد بين الأذان والإقامة" (رواه الترمذي وأبو داود)

"*Du'aa'* is never turned down between *adhaan* and *iqaamah*." (Collected by At-Tirmidhi & Abu Dawood)

' How *iqaamah* is made:

- "الله اكبر   الله اكبر" *"Allahu akbar, Allahu akbar"* (Allah is the most great, Allah is the most great)

, "أشهد أن لا اله إلا الله" *"Ash-hadu alla ilaha illa* Allah*"* (I testify that none has the right to be worshiped except Allah),

f "أشهد أن محمداً رسول الله" *"Ash-hadu anna Mohammadan rasool-ullah,* (I testify that Mohammed is the Messenger of Allah),

„ "حيَّ على الصَّلاة" *"Hayyah 'alas-salaah"*(Hurry towards *salaah*)

… "حيَّ على الفلاح" *"Hayyah 'alal-falah"* (Hurry towards success)

† "قد قامت الصَّلاة قد قامت الصَّلاة" *"Qad qamatis-salaah, qad qamatis-salaah"* (the time of *salaah* has come, the time of *salaah* has come)
‡ "الله اكبر الله اكبر" *"Allahu akbar, Allahu akbar"* (Allah is the most great, Allah is the most great)
ˆ "لا اله إلا الله" *"La ilaha illa* Allah*"* (None has the right to be worshiped except Allah)

Salaatul Jamaa'ah
(Praying Together in a Group)

Œ Islamic ruling & the importance of *salaatul jamaa'ah:*

- *Wajib* (obligatory): one must pray the obligatory *salaahs* with others in a group, unless he has a legitimate excuse.

‚ Allah (I) says in the Quran:

§﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ﴾ (النساء:102)

"And when you are among them and lead them in prayer, let one party stand with you taking their arms with them; when they finish their *sujood,* let them take their positions in the rear and let the other party come up which has not yet prayed and let them pray with you taking all precautions and bearing arms." (An-Nisaa':102)

ƒ Abu Hurayrah reported that the Prophet (r) said:

§ "ليس صلاة أثقل على المنافقين من الفجر والعشاء ولو يعلمون ما فيهما لأتوهما ولو حبوا" (رواه البخاري ومسلم)

"No *salaah* is harder for the hypocrites than the *Fajr* and *'Isha* prayers, and if they knew the reward for these prayers (at their respective times), they would have come to them even if they had to crawl." (Collected by Al-Bukhaari & Muslim)

„ Ibn Omar reported that the Messenger of Allah (r) said:

§ "صلاة الجماعة تفضل صلاة الفذ بسبع وعشرين درجة" (رواه البخاري ومسلم)

"Praying together in a group is 27 times more excellent than praying alone." (Collected by Al-Bukhaari & Muslim)

- Who should be the *imam*: (one who leads the *salaah*)

§ 'Uqbah ibn 'Aamir reported that the Messenger of Allah (r) said:

§ "يؤم القوم أقرؤهم لكتاب الله فإن كانوا في القراءة سواء فأعلمهم بالسنة فإن كانوا في السنة سواء فأقدمهم هجرة فإن كانوا في الهجرة سواء فأقدمهم سلما" (رواه مسلم)

"The one to lead the people in prayers should be the most memorized in the book of Allah; and if they are equal in memorization, then the most knowledgeable in the *sunnah*; and if they are equal in the *sunnah*, then the earliest to make *hijrah;* and if they are equal in making *hijrah*, then the earliest to embrace Islam." (Collected by Muslim)

Ž <u>Position of the *imam* and his followers</u>:

• The *imam* stands in the front, facing the *qiblah.*
‚ The followers stand behind the *imam.*
ƒ The first rows are better than the last rows. The right side of the row is better than the left. Being closer to the *imam* is better than being far.

• <u>Things that concern the followers</u>:

• The followers should not make any acts of *salaah* <u>before</u> or <u>with</u> the *imam,* but should make them <u>after</u>.
‚ If a person reaches the *salaah* <u>before</u> the *imam* has risen from *rukoo',* he has gained that *rak'ah.*
ƒ If a person reaches the *salaah* after the *imam* has risen from *rukoo',* he must <u>make-up</u> that *rak'ah.*

Sutrah
(Object Placed in front of Someone Praying)

§ <u>Subjects related to *sutrah*</u>*:*

• Talha reported that the Messenger of Allah (r) said:

§ "إذا وضع أحدكم بين يديه مثل مؤخرة الرحل فليصل ولا يبال من مر وراء ذلك" (رواه مسلم)

"If any of you places in front of him (an object), like the back of a saddle, then let him make *salaah* and he should not care who passes from the other side." (Collected by Muslim)
‚ It is preferred for a person praying to place a *sutrah* in front of him as a barrier between him and others.
ƒ The *sutrah* should preferably be about an arms length in height.
„ The *sutrah* for the *imam* is a *sutrah* for his followers.

§ <u>Note</u>: It is prohibited to pass in front of someone who is praying. The praying person should in this case prevent anyone from passing in front of him.

<u>*Sujood us-sahu*</u>
(*Sujood* to Make up for Forgetfulness)

Œ <u>How *sujood us-sahu* is made</u>:

• Ibn Mas'ood reported that the Messenger of Allah (r) said:

§ "إذا زاد الرجل أو نقص فليسجد سجدتين" (رواه مسلم)

"If someone adds or decreases (something from his *salaah*), he should make two *sujood*." (Collected by Muslim)

§ Note: The two *sujoods* are made after the last *tashahhud,* before *tasleem*.

• When *sujood us-sahu* is made:

• If one forgets and makes any addition to his *salaah.*

§ Example: If one was praying *Dhuhr* and stood up to pray a 5th *rak'ah,* then remembered. He should sit down make the last *tashahhud,* then *sujood us-sahu* then *tasleem.*

§ Note: If one remembers after completing his *salaah,* he can still make *sujood us-sahu* then *tasleem.*

‚ If one forgets and leaves a *rukn*, he must return and make that *rukn*.

§ Example: If one was praying *Dhuhr* and remembers while sitting for the last *tashahhud* that he only made 3 *rak'ahs*. He should stand up and complete the 4th *rak'ah.* Then after the last *tashahhud,* he should make *sujood us-sahu* then *tasleem.*

§ Note: If one remembers after completing his *salaah,* he should stand up and complete the 4th *rak'ah,* then after the last *tashahhud,* he should make *sujood us-sahu* then *tasleem .*

ƒ If one forgets and leaves a *wajib,* he does not need to return and make that *wajib.*

§ Example: If one was praying *Dhuhr* and remembers while standing in the 3rd *rak'ah* that he did not make the first *tashahud,* he does not need to return, but after the last *tashahhud*, he should make *sujood us-sahu* then *tasleem.*

§ Note: If one remembers before completely standing, he can return and make his first *tashahud,* then after the last *tashahhud*, he should make *sujood us-sahu* then *tasleem.*

„ If one is uncertain about the number of *rak'ahs* he has made, he should assume the lesser amount.

§ Example: If one was praying *Dhuhr* and became doubtful during the 3rd *rak'ah* "Is this the 3rd or 4th *rak'ah*?", he should assume the lesser amount (3 *rak'ahs*), complete his *salaah.* Then after the last *tashahhud*, he should make *sujood us-sahu* then *tasleem*.

§ Note: If one is praying behind an *imam* and notices that the *imam* has forgotten something, one can remind him by saying: *"subhan-allah"*

Salatul-Jumu'ah
(Friday Prayer)

Œ Islamic ruling on *salatul-Jumu'ah:*

• *Fard / wajib* (obligatory / mandatory) on every non-traveling, sane, adult, Muslim male. It is not obligatory for females, children under puberty, travelers and those with a legitimate

excuse, unless they choose to attend; if they do not attend then they should pray 4 *rak'ahs* for *Dhuhr.*

‚ Allah (I) says in the Quran*:*

§ ﴿ يَاأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾ (الجمعة:9)

"O you who believe! When the call is proclaimed for *salaah* the day of Friday, come to the remembrance of Allah and leave off business (and every other thing). That is better for you if you did but know." (Al-Jumu'ah: 9)

- Merits of *Jumu'ah:*

§ Abu Hurayrah reported that the Prophet (r) said:

§ "خير يوم طلعت عليه الشمس يوم الجمعة فيه خلق آدم وفيه أدخل الجنة وفيه أخرج منها ولا تقوم الساعة إلا في يوم الجمعة" (رواه مسلم)

"The best day on which the sun has risen is Friday; on it Adam was created, on it he was made to enter Paradise, on it he was expelled from it. And the last hour will not take place except on Friday." (Collected by Muslim)

Ž Conditions of *salatul-Jumu'ah*:

- Time: Same time as *Dhuhr* prayer.

‚ Persons: At least 3 including the *imam.*

ƒ Two *khutbahs*: Subjects should strengthen belief in Allah and address problems faced by Muslims.

„ *Salaah*: Two *rak'ahs* recited out-loud.

§ Note: If a person comes to the *salaah* after the 2nd *rak'ah,* he has missed *salatul-Jumu'ah* and should pray 4 *rak'ahs* for *Dhuhr.*

§ *Sunnah* prayer: 4 *rak'ahs* in *masjid* or 2 *rak'ahs* at home.

- Things that should be avoided:

- Speaking is not allowed during the *khutbah.*

‚ Avoid fiddling with things during the *khutbah.*

ƒ Avoid stepping over others shoulders in the *masjid.*

- *Mustahab* (desirable) things to do:

- Making *ghusl* and wearing your best clothes.

‚ Going early to the *masjid.*

ƒ Making many *salaah 'ala an-nabee.*

„ Reciting *surat* al-Kahf (18).

… Making *du'aa'* during the last day hour of Friday.

Salatul-'Eid
(*'Eid* Prayer)

Œ Islamic ruling on *salatul-'eid*:

• *Fard kifayah* (collective obligatory duty): It is sufficient if this duty is performed by some in the community. If not, then the whole community has sinned.

‚ Abu Sa'eed al-Khudri said:

§ "كان رسول الله صلى الله عليه وسلم يخرج يوم الفطر والأضحى إلى المصلى فأول شيء يبدأ به الصلاة ثم ينصرف فيقوم مقابل الناس والناس جلوس على صفوفهم فيعظهم ويوصيهم ويأمرهم" (رواه البخاري ومسلم)

"The Messenger of Allah (r) used to go out to an open area on the Day of *al-Fitr* and *al-Ad-ha*, and the first thing he would start with was the prayer. When he finished, he would stand facing the people who were seated in their rows; then he would preach to them, advise them and command them." (Collected by Al-Bukhaari & Muslim)

• Definition of *'eid*:

§ Linguistically: Recurring.
§ Juridically*: 'Eid* Days are joyful days of eating and drinking and remembering Allah.

Ž Dates of *'eid*:

• *'Eid ul-Fitr*: 1st of *Shawwaal* (month 10).
‚ *'Eid ul-Ad-ha*: 10th of *Dhul-hijjah* (month 12).

• Conditions of *salatul-'eid*:

• Time: After sunrise (approximately two hours after *adhan* for *Fajr*).
‚ Persons: At least 3 including the *imam.*
ƒ *Salaah*: Two *rak'ahs* recited out-loud, made without *adhan* or *iqamah,* first *rak'ah* 7 *takbeer* (*takbeeratul-ihram* + 6) second *rak'ah* 5 *takbeer.*
„ Two *khutbahs*: Made after *salaah.*

• *Mustahab* (desirable) things to do:

• Making *ghusl* and wearing your best clothes.
‚ *Sunnah* to eat odd no. Of dates before *salaat 'Eid ul-Fitr* and to eat from your sacrifice after *salaat 'Eid ul-Ad-ha.*
ƒ *Sunnah* (if possible) to take one route while going and to return from another (walking).

„ Making *takbeer:* "الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر ولله الحمد" *"allahu akbar, allahu akbar, la ilaha illa-Allah wal-lahu akbar, Allahu akbar, walil-lahil-hamd."*

§ Note: *Takbeer* should be said individually and not in one voice together in a group.

Salatul-Janazah
(Funeral Prayer)

Œ Islamic ruling on *salatul-janazah*:

§ *Fard kifayah* (collective obligatory duty): It is sufficient if this duty is performed by some in the community. If not, then the whole community has sinned.

• Merits of *salatul-janazah*:

§ Abu Hurayrah reported that the Messenger of Allah (r) said:

§ "من شهد الجنازة حتى يصلى عليها فله قيراط ومن شهدها حتى تدفن فله قيراطان قيل وما القيراطان قال مثل الجبلين العظيمين" (رواه البخاري ومسلم)

"He who attends a funeral *salaah* till it is made for (the dead), for him is (the reward of) one *qeeraat.* And he who attends until it is buried, for him is (the reward of) two *qeeraat*." They asked, "What are the *qeeraat?*" He (r) replied, "Like two huge mountains." (Collected by Al-Bukhaari & Muslim)

Ž How *salatul-janazah* is made:

• The body of the deceased Muslim is placed between the *imam* and the *qiblah.*

§ For a male: The *imam* stands opposite the head.

§ For a female: The *imam* stands opposite the waist.

‚ Make *takbeeratul-ihram,* then recite *al-Fatihah* to yourself.

ƒ Make a 2nd *takbeer,* then recite the 2nd part of the last *tashahhud* to yourself. (*Allahumma salli 'ala* Mohammed....)

„ Make a 3rd *takbeer,* then recite a *du'aa'* for the deceased to yourself.

§ Example:

§ "اللهم اغفر له ، وارحمه ، وعافه واعف عنه ، وأكرم نزله ، ووسع مدخله واغسله بالماء والثلج والبرد ، ونقه من الخطايا كما ينقي الثوب الأبيض من الدنس ، أبدله داراً خيراً من داره ، وأهلاً خيراً من أهله ، وزوجاً خيراً من زوجه ، وأدخله الجنة ، وقه فتنة القبر وعذاب النار"

"Allahummagh-fir lahu warhamhu wa 'aafihi wa'afa anhu wakrim nuzoolahu wa wassi' mudkhalahu waghsilhu bil maa-i wath-thalji wal barad, wa naqqeehi minal khataayaa kamaa yunaqqath thawbal abyadu minal danas. Wabdilahu daaran khayran min daarihi wa ahlan khayran min ahlihi wa zawjan kharan min zawjihi. Wadkhilhul jannah, wa qihi fitnatal qabri wa 'adhaaban naar."

(O Allah! Forgive him and have mercy on him, give him well-being and absolve him. Receive him with honour and make his grave spacious. Wash him with water, snow and hail, cleanse him from his sins as a white garment is cleansed from dirt. Replace his dwelling with a better dwelling, a family better than his family, a spouse better than his spouse. Enter him into paradise, save him from the trials of the grave and the punishment of the fire).

… Make a 4th *takbeer* then *tasleem* to the right.

Washing the Body of a Deceased Muslim

• Men wash men, women wash women, husband and wife wash one another.
‚ Clothes of the deceased are taken off but *'awrah* must be covered.
ƒ The back is raised and the stomach is pressed to remove impurities. Remove impurities with gloves & plenty of water.
„ Make *wudoo'* for the deceased.
… Make *ghusl* for the deceased beginning from the right side then left.
§ Note: *Wajib* (obligatory) to wash the body at least once. *Sunnah* (optional) to wash the body 3 times.
§ Note: It is recommended to wash the body with *sidr* (lotus jujube) or soap. And the last wash with *kafoor* (camphor) or perfume.
† Mustache, fingernails and underarm hair if long, should be trimmed.
‡ Women should have hair put into 3 braids.

Shrouding the Body of a Deceased Muslim

• *Kafan* (shroud) of a deceased male:
§ Preferably 3 large sheets (clean, white & perfumed).
‚ *Kafan* (shroud) of a deceased female:
§ Preferably 5 sheets (clean, white & perfumed) (1 loincloth + 1 shirt + 1 scarf + 2 large sheets).

Burying the body of a deceased Muslim

• The *qabr* (grave) should be deep and wide.
‚ The *qabr* (grave) should preferably have a *lahd* (crevice on the side of the grave facing the *qiblah*), which is covered with un-burnt bricks.
ƒ The body of the deceased should be placed on his right side facing the *qiblah.*
„ The *qabr* (grave) should not be raised more than one hand above the ground.

Salaat at-Tatawwu'
(Optional Desirable Prayers)

Œ Merits of *salaat at-tatawwu'*:

§ Abu Hurayrah reported that the Messenger of Allah (r) said:

§ "إن أول ما يحاسب به العبد يوم القيامة من عمله صلاته فإن صلحت فقد أفلح وأنجح وإن فسدت فقد خاب وخسر فإن انتقص من فريضته شيء قال الرب عز وجل انظروا هل لعبدي من تطوع فيكمل بها ما انتقص من الفريضة" (رواه الترمذي وابن ماجه)

"The first thing a person will be taken to account for on the Day of Judgement from his deeds will be his *salaah*. If it is satisfactory, he will be successful and pass. And if it is not satisfactory, he will fail and lose. And if something is lacking from his obligatory *salaah*, Allah (I) says (to the *malaa'ikah* (angels): "Look and see does my worshiper have any optional *salaah* so that it can complete what has been lacking from his obligatory *salaah*?" (Collected by At-Tirmidhi & Ibn Maajah)

- *As-Sunan ar-rawaatib*: (regular optional prayers)

Before	*Salaah*	After
2 *rak'ahs* • Sunnah to make it light. , Sunnah to recite: 1st *rak'ah al-kafiroon* and 2nd *rak'ah al-ikhlas*	*Fajr*	--------------
4 *rak'ahs*	*Dhuhr*	2 *rak'ahs*
------------	*'Asr*	------------
------------	*Maghrib*	2 *rak'ahs*
------------	*'Ishaa'*	2 *rak'ahs*

Ž *Salatul-Lail*: (night prayers)

- Ibn Omar reported that the Messenger of Allah (r) said:

§ "صلاة الليل مثنى مثنى فإذا خفت الصبح فأوتر بواحدة" (رواه البخاري ومسلم)

"Night prayers are doubles, doubles (2 *rak'ahs*, 2 *rak'ahs*) and if you fear the dawn is near, finish your prayer with one *Witr*." (Collected by Al-Bukhaari & Muslim)

, Time: After *'Isha* until *Fajr*, preferably during the last third of the night.
ƒ Preferred to make long *rukoo'* and long *sujood*.

„ The Prophet (r) used to pray 11 *rak'ahs* and sometimes 13.
… *Sunnah* sometimes to recite during the last 3 *rak'ahs*:

§ Al-A'la (87) § Al-Kaafiroon (109) § Al-Ikhlaas (112)

- *Salaat ad-Duhaa:*

- Abu Hurayrah said:

§ "أوصاني حبيبي صلى الله عليه وسلم بثلاث لن أدعهن ما عشت بصيام ثلاثة أيام من كل شهر وصلاة الضحى وبأن لا أنام حتى أوتر" (رواه البخاري ومسلم)

"My friend (r) advised me to do 3 things and I shall not leave them as long as i live; to fast 3 days from every month, to make *salaat ad-Duhaa*, and not to sleep before making *salatul-Witr*." (Collected by Al-Bukhaari & Muslim)

‚ Time: From after sunrise until shortly before midday.
ƒ Two *rak'ahs* up to 8 *rak'ahs.*

- *Du'aa' al-Istikharah*:

- Pray two *rak'ahs.*
‚ Then a *du'aa'* is made for seeking Allah's guidance on a vital matter or decision.

' *Tahiyyatul-masjid*:

§ Abu Qatadah reported that the Messenger of Allah (r) said:

§ "إذا دخل أحدكم المسجد فلا يجلس حتى يصلي ركعتين" (رواه البخاري ومسلم)

"If anyone of you enters a *masjid,* he should not sit until he prays 2 *rak'ahs*." (Collected by Al-Bukhaari & Muslim)

' *Sunnatul-wudoo'*:

§ Two *rak'ahs* prayed after making *wudoo'* or *ghusl*.

" *Sujood at-tilawah*:

§ One *sujood* made when hearing or reading an *ayah* that has *sujood* (15 *ayahs*).

" *Sujood ush-shukr*: (*sujood* for thankfulness)

§ Abu Bakrah said:

§ "أن النبي صلى الله عليه وسلم كان إذا أتاه أمر يسره أو بشر به خر ساجدا شكرا لله تبارك وتعالى" (رواه أبو داود وابن ماجه)

"That when the Prophet (r) received something that pleased him or some glad tidings, he would fall to *sujood* in thanks to Allah." (Collected by Abu Dawood & Ibn Maajah)

Salaah of Someone Who Is Sick

Œ Allah (I) says in the Quran:

§ ﴿لا يُكَلِّفُ اللَّهُ نَفْسًا إِلاَّ وُسْعَهَا﴾ (البقرة:286)

"On no soul does Allah place a burden greater than it can bear." (Al-Baqarah: 286)

- How *salaah* of someone who is sick is made:
- 'Imraan ibn Husain said:

§ "كانت بي بواسير فسألت النبي صلى الله عليه وسلم عن الصلاة فقال صل قائما فإن لم تستطع فقاعدا فإن لم تستطع فعلى جنب" ((رواه البخاري)

"I had hemorrhoids so I asked the Prophet (r) about *salaah,* he (r) said, 'Make *salaah* while standing, and if you cannot do so, then while sitting, and if you can not do so, then while lying on your side'" (Collected by Al-Bukhaari)

, If one is too sick to make *salaah* on time, he can join two *salaahs* together.

Salaah of a Traveler

Œ Allah (I) says in the Quran:

§ ﴿وَإِذَا ضَرَبْتُمْ فِي ٱلأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلاَةِ﴾ (النساء:101)

"And when you travel in the land, there is no sin on you if you shorten your prayers." (An-Nisaa':101)

- *Qasr* (shortening) & *jam'* (joining) of *salaah:*

Qasr	&	*Jam'*	Time
Fajr (2 *rak'ahs*)	+	(not joined)	at *Fajr* time
Dhuhr (2 *rak'ahs*)	+	*'Asr* (2 *rak'ahs*)	At either time
Maghrib (3 *rak'ahs*)	+	*'Isha* (2 *rak'ahs*)	At either time

§ Note: If a person is not actually (moving on the road), it is preferred not to join two *salaahs,* but to pray each *salaah* at its respective time.

Ž Distance for *qasr*: (shortening)

• The distance for shortening is what people consider as travel.

§ Note: Shortening begins when one leaves his city.

• Time period for *qasr*: (shortening)

• A traveler may shorten his *salaah* as long as he does not intend to stay in a place.

§ Note: If there are *masjids* where the traveler is staying, he should complete his *salaah* with the *imam.*

• Things permissible to do while traveling:

• It is permissible to leave *as-sunan ar-rawaatib,* except preferably the *sunnah* for *Fajr* and *salatul-Witr.*
‚ It is permissible to leave *salatul-Jumu'ah.*
ƒ It is permissible to break your fast.
„ It is permissible to wipe on socks 3 days and nights.

Times When *Salaah* Is Prohibited

Œ After *salatul-Fajr*:

§ From after *salatul-Fajr* until the sun has risen the length of a spear (approximately two hours after *adhan* for *Fajr*).

• At high noon:

§ From high noon (approx. 15 minutes before *adhan* for *Dhuhr*) until just after the sun passes the zenith (*Dhuhr* time).

Ž After *salatul-'Asr:*

§ From after *salatul-'Asr* until the sun sets (*Maghrib* time).

Persons Who Are Exempted from *Salaah*

Œ Menstruating women.
• Women with post-birth bleeding.
Ž Persons who are mentally insane.